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have been repeatedly asked to furnish our readers with a correct copy of the modern creed of the Church of Rome, commonly called the creed of Pope Pius IV., which was first published to the world on the 9th December, 1564, we now print it in full, both in English and the original Latin. Those who will take the trouble to compare it with the three ancient creeds of the Church, the Apostles', the Nicene, and the Athanasian creeds, will be at no loss to distinguish between what is ancient and what is modern in the present creed of the Church of Rome. Pope Pius IV., however, made one serious omission for an infallible guide. He seems to have known nothing of "the immaculate conception," but to have left that for his successor and namesake, Pope Pius IX., three hundred years afterwards, to discover or proclaim to the world. We suppose the omission will be corrected in the next edition of the creed published at Rome, which will, we anticipate, take place as soon as the new article of belief has become generally adopted by the faithful—probably on or about the 9th December, 1864—when its predecessor has attained the full age of three whole centuries.

BULLA S. D. N. D. PII,

DIVINA PROVIDENTIA PAPAE QUARTI, SUPER FORMA IURAMENTI PROFESSIONIS FIDELI.

Pius Episcopus, servus servorum Dei, ad perpetuam rei memoriam.

Iniunctum nobis apostolicæ servitutis officium requirit, ut ea, quæ Dominus omnipotens ad providam ecclesiæ suæ directionem sanctis Patribus in nomine suo congregatis divinitus inspirare dignatus est, ad eius laudem et gloriam incunctanter exsequi properemus. Quum itaque iuxta concilii Tridentini dispositionem omnes, quos deinceps cathedralibus et superioribus ecclesiis præfici, vel quibus de illarum dignitatibus, canonicatibus et aliis quibuscunque beneficiis ecclesiasticis curam animarum habentibus providi continget, publicam orthodoxæ fidei professionem facere, sequi in Romanæ ecclesiæ obedientia permansuros spondere et iurare teneantur: Nos volentes, etiam per quoscunque, quibus de monasteriis, conventibus, domibus et aliis quibuscunque locis regularium quorumcunque ordinum, etiam militarium, quocunque nomine vel titulo providebitur, idem item servari, et ad hoc, ut unus eisdem fidei professio uniformiter ab omnibus exhibeatur, unicæque et certa illius forma cunctis innotescat, nostræ sollicitudinis partes in hoc alicui minime desiderari, formam ipsam præsentibus annotatam publicari, et ubique gentium per eos, ad quos ex decretis ipsius concilii et alios prædictos spectat, recipi et observari, ac sub penis per concilium ipsum in contravenientes latis, iuxta hanc et non aliam formam, professionem prædictam solenniter fieri, auctoritate apostolica tenore præsentium districto præcipiendo mandamus, huiusmodi sub tenore:

Ego N. firma fide credo et profiteor omnia et singula, quæ continentur in symbolo fidei, quo S. Romana ecclesia utitur, videlicet: "Credo in unum Deum Patrem omnipotentem, factorem cœli et terræ, visibilibus omnium et invisibilibus; et in unum Dominum Iesum Christum, Filium Dei unigenitum, et ex Patre natum ante omnia sæcula, Deum de Deo, lumen de lumine; Deum verum de Deo vero, genitum non factum, consubstantialem Patri; per quem omnia facta sunt; qui propter nos homines et propter nostram salutem descendit de cœlo, et incarnatus est de Spiritu sancto ex Maria Virgine, et homo factus est; crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus est; et resurrexit tertia die secundum scripturas, et ascendit in cœlum, sedet ad dexteram Patris, et iterum venturus est cum gloria iudicare vivos et mortuos, cuius regni non erit finis; et in Spiritum sanctum Dominum et vivificantem, qui ex Patre Filioque procedit; qui cum Patre et Filio simul adoratur et conglorificatur; qui locutus est per Prophetas; et unam sanctam catholicam et apostolicam ecclesiam. Confiteor unum baptismam in remissionem peccatorum, et expecto resurrectionem mortuorum et vitam venturi sæculi. Amen." Apostolicas et ecclesiasticas traditiones, reliquiasque eiusdem ecclesiæ observationes et constitutiones firmissime admitto et amplector. Item sacram scripturam iuxta eum sensum, quem tenuit et tenet sancta mater ecclesia, cuius est iudicare de vero sensu et interpretatione sacrarum scripturarum, admitto, nec eam unquam nisi iuxta unanimem consensum Patrum accipiam et interpretabor. Profiteor quoque septem esse vera et proprie sacramenta novæ legis à Iesu Christo Domino nostro instituta, atque ad salutem humani generis, licet non omnia singulis necessaria, scilicet baptismum, confirmationem, eucharistiam, poenitentiam, extremam unctionem, ordinem et matrimonium, illaque gratiam conferre, et ex his baptismum, confirmationem et ordinem sine sacrilegio reiterari non posse. Receptos quoque et approbatos ecclesiæ catholice ritus in supradictorum omnium sacramentorum solenni administratione recipio. Admitto. Omnia et singula, quæ de peccato originali

et de iustificatione in sacrosancta Tridentina synodo definita et declarata fuerunt, amplector et recipio. Profiteor pariter in missa offerri Deo verum, proprium et propitiatorium sacrificium pro vivis et defunctis, atque in sanctissimo eucharistiæ sacramento esse vere, realiter et substantialiter corpus et sanguinem, una cum anima et divinitate Domini nostri Iesu Christi, fierique conversionem totius substantiæ panis in corpus, et totius substantiæ vini in sanguinem, quam conversionem catholica ecclesia transsubstantiationem appellat. Fateor etiam sub altera tantum specie totum atque integrum Christum verumque sacramentum sumi. Constantiter teneo purgatorium esse, animasque ibi detentas fidelium suffragiis iuvari; similiter et sanctos una cum Christo regnantes venerandos atque invocandos esse, eosque orationes Deo pro nobis offerre, atque eorum reliquias esse venerandas. Firmiter assero, imagines Christi ac deiparæ semper Virginis, nec non aliorum sanctorum, habendas et retinendas esse, atque eis debitum honorem ac venerationem impertiendam; indulgentiarum etiam potestatem à Christo in ecclesiâ relictam fuisse, illarumque usum Christiano populo maxime salutarem esse affirmo. Sanctam catholicam et apostolicam Romanam ecclesiam omnium ecclesiarum matrem et magistram agnosco; Romanoque Pontifici, beati Petri Apostolorum principis successori ac Iesu Christi vicario, veram obedientiam spondeo ac iuro. Cetera item omnia a sacris canonibus et œcumenicis conciliis, ac præcipue a sacrosancta Tridentina synodo tradita, definita et declarata, indubitanter recipio atque profiteor, simulque contraria omnia, atque hæreses quascunque ab ecclesiâ damnatas et reiectas, et anathematizatas ego pariter damno, reicio et anathematizo. Hanc veram catholicam fidem, extra quam nemo salvus esse potest, quam in præsentii sponte profiteor et veraciter teneo, eandem integram et immaculatam usque ad extremum vitæ spiritum constantissime (Deo adiuvante) retinere et confiteri, atque a meis subditis, vel illis, quorum cura ad me in munere meo spectabit, teneri, doceri et prædicari, quantum in me erit, curaturum, ego idem N. spondeo, voveo ac iuro. Sic me Deus adjuvet et hæc sancta Dei evangelia.

Volumus autem quod præsentis literæ in cancellaria nostra apostolica de more legantur. Et ut omnibus facilius pateant, in eius quinterno describantur, ac etiam imprimantur.

Nulli ergo omnino hominum liceat hanc paginam nostræ voluntatis et mandati infringere, vel ei ausu temerario contraire. Si quis autem hoc attentare præsumperit, indignationem omnipotentis Dei ac beatorum Petri et Pauli Apostolorum eius se noverit incursurum. Datum Romæ apud sanctum Petrum, anno Incarnationis dominicæ MDLXIV., Idibus Novemb., Pontificatus nostri anno V.

FED. CARDINALIS CAESIUS.

CAE. GLORIERIUS.

Lectæ et publicatæ fuerunt suprascriptæ literæ Romæ in cancellaria apostolica, anno Incarnationis dominicæ MDLXIV., die vero sabbati, IX. mensis Decembris, Pontificatus sanctissimi in Christo Patris et domini nostri, domini Pii Papæ IV., anno V.

A. LONELLINUS CUSTOS.

THE BULL OF OUR HOLY LORD, THE LORD PIUS, BY DIVINE PROVIDENCE FOURTH POPE,

TOUCHING THE FORM OF THE OATH OF THE PROFESSION OF FAITH.

Pius, bishop, servant of the servants of God, for the perpetual memory hereof.

The office of apostolic servitude enjoined on us requires that those matters which Almighty God has vouchsafed divinely to inspire into the minds of the holy fathers assembled in his name for the provident guidance of his Church, we should hasten unhesitatingly to execute, unto his praise and glory. Whereas, therefore, according to the resolution of the Council of Trent, all who may happen henceforward to be placed over cathedral and superior churches, or who may have to take care respecting their dignities, canonries, and any other ecclesiastical benefices soever having the cure of souls, are bound to make a public profession of the orthodox faith, and to promise and swear that they will continue in obedience to the Church of Rome: We, willing that the same thing be observed likewise by all persons soever, who shall have the charge of monasteries, convents, houses, and any other places soever, of all regular orders soever, even of military ones, under what name or title soever, and besides, to the end that the profession of one and the same faith be uniformly exhibited by all, and that one only and a certain form of it be made known unto all, we [willing] that a want of our solicitude should by no means be felt by any one in this particular, by strictly prescribing the tenor of these presents, we, by virtue of our apostolic authority, command, that the form itself be published, and be received and observed everywhere by those whom it concerns; in consequence of the decrees of the council itself, as well as the other parties aforesaid, and that the aforesaid profession be made solemnly according to this, and no other form, under the penalties enacted by the council itself against all contravening, under the following terms:—

I, N., with steadfast faith believe and profess all and every particular contained in the symbol of faith which the Holy Roman Church uses, to wit: "I believe in one God

the Father Almighty, maker of heaven and earth, of all things visible and invisible; and in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all ages, God of God, light of light, very God of very God, begotten not made, consubstantial with the Father; by whom all things were made; who for us men and for our salvation came down from heaven, and was incarnated of the Holy Ghost from the Virgin Mary, and was made man; and was crucified also for us under Pontius Pilate, suffered, and was buried; and rose again on the third day according to the Scriptures, and ascended into heaven, sitteth at the right hand of the Father, and will again come with glory to judge the living and the dead, of whose kingdom there shall not be an end; and in the Holy Ghost, the Lord and giver of life, who proceeds from the Father and the Son; who together with the Father and Son is adored and glorified; who spake through the prophets; and one Holy Catholic and Apostolic Church. I confess one baptism for the remission of sins, and I await the resurrection of the dead, and the life of the world to come. Amen." The apostolical and ecclesiastical traditions, and the other observances and constitutions of the same Church, I most steadfastly admit and embrace. I likewise admit the Holy Scripture according to that sense which our Holy Mother Church has held and does hold, whose province it is to judge of the true sense and interpretation of the sacred Scriptures. Nor will I ever understand or interpret it except according to the unanimous consent of the holy fathers. I also profess that there are truly and properly seven sacraments of the new law instituted by our Lord Jesus Christ, and necessary for the salvation of mankind, though not all necessary to each individual; to wit, Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Orders, and Matrimony, and that they confer grace, and that of these, Baptism, Confirmation, and Orders cannot be reiterated without sacrilege. I also receive and admit all the received and approved ceremonies of the Catholic Church in the solemn administration of all the above-mentioned sacraments. I embrace and receive all and everything which in the holy Synod of Trent has been defined and declared concerning original sin and justification. I profess likewise that in the Mass is offered to God a true, proper, and propitiatory sacrifice for the living and the dead, and that in the most holy sacrament of the Eucharist there is truly, really, and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ, and that there takes place a conversion of the entire substance of the bread into the body, and of the entire substance of the wine into the blood, which conversion the Catholic Church calls transubstantiation. I also confess that under one kind alone, Christ is taken whole and entire, and a true sacrament. I steadfastly hold that there exists a purgatory, and that the souls there detained are assisted by the suffrages of the faithful; in like manner also that the saints reigning along with Christ are to be venerated and invoked, and that they offer up prayers for us, and that their relics are to be venerated. I steadfastly assert that the images of Christ and of the ever Virgin Mother of God, and in like manner of other saints, are to be kept and retained, and that due honour and veneration is to be awarded to them; I also maintain that the power of indulgences has been left by Christ to his Church, and that the use of them is most wholesome to the Christian people. I recognize the Holy Catholic and Apostolic Roman Church as the mother and mistress of all Churches; and I promise and swear true obedience to the Roman pontiff, successor of St. Peter, prince of the apostles, and vicar of Jesus Christ. All other things also delivered, defined, and declared by the sacred canons and œcumenical councils, and particularly by the holy Synod of Trent, I undoubtingly receive and profess, and at the same time all things contrary, and any heresies soever condemned by the Church, and rejected and anathematized, I, in like manner, condemn, reject, and anathematize. This true Catholic faith, outside of which no one can be saved, which at present I readily profess and truly hold, I, N., promise, vow, and swear that I will most steadfastly retain and confess the same entire and undefiled to the last breath of life (with God's help), and that I will take care, as far as shall be in my power, that it be held, taught, and preached by my subjects, or those whose charge shall devolve on me in virtue of my office. So help me God, and these holy gospels of God.

But we will that the present letter be read according to custom in our Apostolic chancery. And that they may the more readily be open to all, let them be written out in its Quinternum,* and also be printed.

Be it, therefore, lawful for no person soever to infringe this page of our will and command, or to contravene it by any rash daring. But if any one shall presume to attempt this, let him know that he will incur the indignation of Almighty God, and of his blessed apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of the incarnation of our Lord 1564, on the idea of November, and in the fifth year of our pontificate.

FED. CARDINAL CAESIUS.
CAE. GLORIERIUS.

The above written letter was read and published at Rome in the Apostolic chancery, in the year of the in-

* The quinternum, or quinterino, was a volume, so called from the number of leaves it contained. See examples in Du Cange Vol. v. p. 1077.

Incarnation of our Lord 1564, on Saturday, 9th of the month of December, in the fifth year of the pontificate of our most holy father and lord in Christ, Pius IV. Pope.

A. LOMELLINUS, Custos.

Correspondence.

INVOCATION OF SAINTS AND ANGELS PROVEN FROM SCRIPTURE, REASON, AND ANTIQUITY.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR,—Seeing you from time to time attend to and publish the letters of Catholic correspondents in your renowned publication, I, therefore, as a Catholic, beg you will give publicity to the few following observations which I propose offering on the above subject. In order to prove the utility of the doctrine of the Invocation of Saints and Angels, I believe it is first necessary to prove that they possess some knowledge of what is passing among us here on earth; and, secondly, that they are capable of hearing our prayers; for I confess, that if either of these two attributes are wanting in them our prayers to them are but a mere loss of time. And now, Mr. Editor, as to the first of these points, you will remember that in the parable of Dives and Lazarus, Abraham is represented as knowing that the rich man's five brethren on earth had Moses and the Prophets among them—i.e., their writings. Of this fact Abraham (who was then a saint in Heaven or in Limbo) could have acquired no knowledge while on earth, as the Scriptures were unwritten in his day. If Abraham learned this in heaven, why not learn other things relative to us in the same way? And if he knew thus, why should not every other celestial saint know the same? And if the saints possess such knowledge of us, is it not evident that angels possess a far higher degree of knowledge? Also, the rich glutton in hell is said to have prayed to Abraham for his five brethren upon earth. And, surely, if a damned spirit in hell remembered his brethren on earth, and prayed for them, it reasonably follows that the saints in heaven remember their friends and brethren on earth, and pray for them; for in heaven their love is increased towards one another. Protestants must admit that the devils in hell know our thoughts and acts, and the Scriptures are clear on this point:—"The accuser of our brethren (the devil) is cast forth, who accused them before God day and night." (Apoc. xii. 10.) How could he bring accusations against us if he did not know our crimes? And if he knows our offences, he knows our thoughts; for we transgress God's law in thought as well as in deed and in word. And, surely, you will allow the spirits of the just, made perfect in heaven, more knowledge than you ascribe to the devils.

Again, the prophets, who were but mere men in frail tabernacles of flesh, knew what passed at great distances from them. For instance, Eliseus knew what passed at an enormous distance in the Syrian king's chamber. (4 Kings vi. 12.) That same prophet of God knew what passed in his absence between Naaman and Geazi. (See 4 Kings v. 26.) Also, Peter knew the sacrilegious lie of Ananias and Sapphira. Now, I am sure that these, and other like men of God, when they gave up the fleshly veils in which their spirits were enshrouded, and when they ascended up to that glorious city where they "know even as they are known," received a superior degree of knowledge than they possessed while in this world, where the most blessed and perfect know only "in part." (1 Cor. xiii. 12.) Yes, the blessed and glorious spirits in heaven see all things in God, and hence it is evident they see our actions and hear our prayers in Him, and through Him, as "It is in Him we live, move, and have our being." That the angels and saints are our guardians and protectors here below is evident from our blessed Lord's own words—"See that ye despise not one of these little ones; for I say to you that in heaven their angels always see the face of my Father." (Mat. xviii. 10.) If we thus each have particular angels who watch over and are interested in us, I ask is it not lawful and right for us to petition them to pray to God for us? If they watch over and after us, surely they know our actions, &c. In Luke xv. 10, the Protestant version states—"There is joy in the presence of the angels of God over one sinner that repenteth." Now, repentance is a change of mind and heart; and if the angels are capable of knowing what passes in the heart and mind of a penitent sinner, surely they also know our wants, and can hear our prayers. That the same is true of the saints is evident from our blessed Lord's words, Mat. xxii. 30—"They (the saints) are as the angels of God in heaven." (See, also, Luke xx. 36.) We all must know, from sundry passages of holy writ, that the angels actually pray for us. For example, in Zech. i. 12, we are informed that an angel took an interest in and prayed for Jerusalem and the cities of Judah. If an angel thus intercedes for the above cities, and if God attend to and answer his requests, why should not they intercede for us? and why may not God attend to and answer their petitions on our behalf in one case as well as in the other? We also know the saints pray or intercede for us in heaven; for in Apoc. v. 8, we are told—"The four-and-twenty elders fell down before the Lamb, having vials full of odour, which are the prayers of the saints." We are all aware that the saints in heaven do not pray for themselves, nor is there the slightest necessity of their doing so, as they are already in a state of perpetual bliss and happiness. For whom, then, are the above prayers

intended? Surely, for none else than those who badly need them—to wit, sinners here on earth. These are very strong passages, Mr. Editor. I would you could produce texts as strong and as clear in favour of infant baptism, the Trinity, and the change of the Sabbath, &c.

As a further demonstration of this important and (in our opinion) well-founded truth, I shall subjoin several examples of divers men of God who, from time to time, honoured and invoked the angels. For example: Lot went out to meet the angels, and solemnly adored with his face toward the earth. (Gen. xix., 1.) Joshua fell down flat on the ground before the angel, who said he was the Prince of the Lord. (Josh. v., 14.) The word "adore" in the above passages does not signify that worship which is due only to God; but it evidently means that degree of worship which is due to the saints, and which the Catholic Church rightly terms "dulia," that is, an inferior degree of worship. Is it not legal and right for us to do what we find done, in times gone by, by the patriarchs and prophets of God? Thus, Jacob prayed to an angel to bless his children. (Gen. xlviii., 16.) And in Osee, xii., 4, we are informed that he (Jacob) prevailed against the angel, and wept and prayed to him. Also, when Jacob prayed the angel to bless the sons of Joseph, did he not say, "Be my name, and the names of my fathers Abraham and Isaac called (or invoked) upon them." Surely, Jacob when he was dying would not advise his children to invoke him after death if it was not right and scriptural for them to do so. And I am sure, Mr. Editor, you will agree with me in saying, we should all try and observe the commands or advice of such a venerable and renowned man of God. Again, in Job, v. 1, we find Eliphaz exhorting Job, the afflicted servant of the Lord, in these words, "Call now, if there be any that will answer thee, and turn to some of the saints." Is not this passage clear and distinct? Does it not at once show that it was the practice of Job and of the Church in his day to pray (as Catholics now-a-days do) to saints in heaven? The Church militant on earth are members of the same mystical body of Christ with the Church triumphant in heaven. Hence it is reasonable to suppose that, as component parts of one and the same body, we care for and are interested in one another. And as our love for each other only increases when we get to heaven, of course we pray for our friends and relatives on earth to that God in whose presence we are located. And now, Mr. Editor, feeling lest I should trespass too far upon your valuable space, I shall merely add a few quotations from some of the Fathers of the primitive Christian Church. For example, Dionysius, who lived in the second century, says, "When we beseech the saints to help us we obtain very great assistance." (Ecol. Hierar. c. vii.) In the same century, St. Clement writes, "Honour the martyrs as we honour SS. James and Stephen. God hath made them blessed, and holy men have honoured them." (Apost. Const. 5.) Also, Origen, who wrote in the third century, says, "O Saints of God, I beseech you to fall down, before his (God's) mercy for me, a sinful wretch." St. Ambrose, in the fourth century, writes, "He honours Christ who honours his martyrs. We must pray to the angels, who are given to us as our defenders, and to the martyrs (or saints), who are able to pray that our sins may be blotted out." (Serm. 6, and de viduis.) I could also quote several Protestant authorities in proof of the truth of this doctrine now held and taught by Roman Catholics. Take one or two examples. Luther, the great German reformer (or rather deformer) of the sixteenth century, writes: "I, therefore, with the whole Catholic Church, hold that the saints are to be honoured and invoked by us." (In Purg. Quorand., Art. T. 1.) Also, the Augsburg Confession of Faith, Arts. 5 and 21, states that it is the doctrine of Protestants to give relative and inferior veneration to saints and angels. Thorndyke, in his Epistle, part 3, teaches the Roman Catholic doctrine with regard to the invocation of saints and angels as a truth which cannot be questioned. I could quote innumerable other passages in support of this practice, but the few above may suffice.

Yours, obediently,

AN ENQUIRER AFTER TRUTH.

October 1st, 1856.

The letter which we insert above is exactly of the kind which we like to get from our Roman Catholic correspondents. It is written in a fair and temperate spirit; it is not discursive, but keeps to the point, and, instead of bewildering us with a mist of words, presents us arguments with which we can grapple. We think we shall show that some of the arguments are not conclusive, and that, even if they all were conclusive, they would come short of proving what our correspondent is bound to prove.

Our correspondent sets out by trying to prove two things: first, that saints and angels possess some knowledge of what is passing on earth; and secondly, that they are capable of hearing our prayers. With reference to this, we may remark, in the first place, that even if he succeeded in establishing these two propositions, he would have by no means done all that is necessary for his case. No doubt, if he fail there is an end of invocation of saints. If they cannot hear our prayers, to address prayers to them is an absurd waste of time, supposing it is nothing worse. But even if it were certain that they were capable of hearing our prayers, it would require some good arguments to induce us to

address our prayers to them in the absence of any encouragement from Scripture for such a practice, either in the way of precept or example, and with the knowledge that no countenance for invocation of saints is to be found in any of the authentic remains of the first three centuries.

But, secondly, it will be seen that all our correspondent's proofs are confined to the first of his two propositions. He does bring some arguments in support of the position that saints and angels have some knowledge of what takes place on earth; but he does not even attempt to prove that there is good reason for thinking that they hear the prayers addressed to them in different places.

To illustrate our meaning, suppose our correspondent made it a practice to supplicate in his bedroom every morning, "Archbishop Hughes, of New York, pray for me;" and suppose that we asked him, what reason have you to think that Archbishop Hughes is cognizant of this request of yours, would it be a sufficient answer to say that people in America are generally acquainted with what is going on in Ireland? It would not be enough to show that American newspapers indicate a general knowledge of Irish affairs; it would be necessary to show that this special request had actually come to the individual knowledge of Archbishop Hughes.

Now to apply this to the point in dispute. Supposing it were ever so certain that St. Patrick has some knowledge of the present state of things on earth—supposing, for instance, that it were proved that he knows that Ireland has become Christian, and that he knows also of the religious differences which now divide the island, still this kind of knowledge is no sufficient foundation for the doctrine of invocation of saints. We want to see it proved that if, at the same moment, Terence Flanagan in Cork says, "Holy St. Patrick, pray for the forgiveness of my sins;" and Tim Sullivan in Limerick says, "Holy St. Patrick, pray for my deliverance from toothache;" and Brian M'Evoy in Armagh says, "Holy St. Patrick, pray for something else for me;" we want to see it proved that St. Patrick is sure to know of all these individual petitions. This is exactly what never can be proved. If, indeed, God had told us to pray to St. Patrick, then we need not trouble our heads how St. Patrick was to hear, but might be satisfied that God would take care that our supplications should not be in vain; but if we pray to St. Patrick out of our own heads, without any Divine warrant, and merely as a private speculation of our own, then it is not an unreasonable question to ask, what warrant have we for believing that St. Patrick hears our prayers? or can we even know that his knowledge of earthly affairs extends so far as to know that there is such a person as Terence Flanagan or Brian M'Evoy? Having made these preliminary observations, we come to our correspondent's proofs, and we shall find it desirable to separate the questions of invocation of saints and invocation of angels.

Our correspondent might have spared himself the trouble of proving that angels are not ignorant of earthly affairs. Protestants readily acknowledge that it is the doctrine of Scripture that God constantly employs the instrumentality of angels in his dealings with mankind; that "angels are all ministering spirits, sent to minister to them who shall be heirs of salvation." Even this, however, is not sufficient to warrant prayer to any particular angel. Supposing it were certain that there is an angel Raphael, and that he is employed in human affairs, and, of course, that he is acquainted with those concerns in which he is employed, still, what reason should we have to think that he is omnipresent (or, at least, omnipresent as far as we are concerned)? What reason have we for being sure that he is in attendance on us, or that if we address a request to him he is certain to know of it?

But there are stronger reasons against praying to the angels than the mere uncertainty whether they can hear us. It is a remarkable fact that though the Scriptures, both of the Old and New Testaments, are full of examples of cases where angels were sent by God to accomplish his designs for the benefit of his people, there is not a single instance where any of God's people, under either the old or new dispensation, made direct application to an angel for intercession or assistance. The help of angels, as well as every other blessing, could only be procured by prayer to God himself. The only mention of prayer to angels occurs in the Epistle of the Colossians (chap. ii., 18), and there such prayers are mentioned with reprobation, as likely to withdraw us from our attachment to our head, Jesus Christ, our only Mediator. "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen; vainly puffed up by his fleshly mind, and not holding the Head." And we are informed (see Zonaras, in Canon 35 of the Council of Laodicea; Theodoret, Tom. ii., p. 355., Paris, 1642) that the Apostle had in view the heresy of certain who taught, out of a mistaken humility, that the angels had greater influence with Christ than we, and that, therefore, we ought to address ourselves to them rather than directly to Christ. The practice of prayer to angels thus pointedly condemned by St. Paul seems to have been a local one, and to have very slowly extended itself to the Church. Thus, Theodoret tells us: "Those who were zealous for the Jewish law taught